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THE METEORS!

E. 12. 29⁴

A
SERMON PREACHED
AT A VISITATION,



By MICHAEL VVIGMORE,
Rector of Thorseway in Lincolnshire,
and sometimes Fellow of Oriel
Colledge in Oxford:

*Let your Lights so shine before men, that they may see
your good workes, and glorifie your Father which is in
heaven, Mat. 5. 16.*



LONDON,

Printed by THOMAS HARPER, for Nathaniel Butter,
and are to be sold at his shop at the Pye Bull, neere
S. Austins Gate, 1633.

THE METEORS.

E. 12. 25

A SERMON PREACHED
AT A VISITATION.

By MICHAEL VVIGNORE,
Rector of St. Mary's in Lincolnshire,
and sometimes Fellow of Oriel
College in Oxford.

I let your Right to have reference, that they may be
sent good words, and glorify your Father which is in
Heaven, Mar. 2. 16.

119190



LONDON
Printed by Thomas HARRIS, for Nathaniel BARTON,
and are to be sold at his shop in the Strand, near
St. Dunstons Church, 1635.



TO
THE RIGHT

Honourable, THOMAS Lord
Coventry, Baron of Aylesborough, Lord Keeper
of the Great Seale of England, one of his Majesties
most Honourable Privie Councell, &c.

Right Honourable:

Such is the *Leprosie* of
Ingratitude, that scarce Luke 17.
one in ten comes backe
to be thankfull: and God
seemes to give a checke
to mans nature, in placing *Memory* be-
hind in the head, as being an *Embleme*
of our dulnesse, in rendring the *Offices*
A3 of

The Epistle

of Gratitude. I must, and ever will acknowledge to Gods glory, and your Honour, that as I had my *being* from above, so have I my *bene esse* from your bounty, in so much that (as Saint Paul to Philemon) *I owe unto you even mine owne selfe.*

Philem. 19.

Luc. 12. 15. 16.

With that Samaritan in the Gospell, I am at length come backe againe to worship, and to present you with these false fires, to make my Duty and Affection legible; *ut Dei, ita est eorum qui Dei in terris vices obeunt, pro sua immensitate beneficia largiri, sed hominum gratitudinem, ex eorum modulo æstimare.*

Rex Platon.

Psal. 39. 3.

Psal. 116. 12.

Long hath mine heart burnt within me, with an earnest, *Quid retribuam?* In regard of those gracious encouragements, by your Honour conferrd upon me. Nor have I slept in the Land of forgetfulnesse, but waited opportunity to vent my selfe;
and

Dedicatorie.

and now I have borrowed so much
strength of boldnesse, as to lift up the *eyes*
of *Hope*, presuming to prefer these *flashes*
to your view; in the which as the *bad-*
borrowers of these dayes, I doe pay my
great debts by small Pensions.

If this mine *Adventure* shall finde
such admittance, as to give the least life
to my riper studies, I shall not suffer my
Temples to rest, till I be delivered of a *Psal. 134.*
stronger birth.

Cælum quietem sortitur in motu, I shal
ever account it my heaven upon earth,
to labour to shew forth my thankfulness,
and to pray with a *flaming heart*, that *Gen. 49. 22. 25.*
the *bleſſing of Ioseph* light upon you.

Decem. 15. 1632.

Your Honours humble *Eleemosynarie*,

MICHAEL WIGMORE

Ad Lectorem.

Cum carpuntur vitia, & inde scandalum oritur,
ipse sibi scandalum causa est, qui fecit quod argui
debet, non ille qui arguit. Bernard, Epist. 78.



THE METEORS.

MAT. 5. 14.

You are the Light of the World.



Roëms, they are like *Cypresse trees*, long, but fruitlesse, and as he, 3 Macc. 2. 32. *It is but a vaine thing to make a long Prologue, and to be short in the story is selfe*: Then briefly to the matter we are to treat of.

As we finde in Naturall Philosophie, *Lumen*, *Lumen* and *Illuminatum*, the *Sunne* the *Treasurer of Light* and *Time*, the *Light* of the *Starres* derived from the *Sunne*, and the *Light* of the *Aire* proceeding from them both: So shee (being the *Handmaid to Divinity*) *holds out the glasse to* 1 Cor. 13. 12
show us the shadow of that we shall know, even as we are known. 13.

First, *Christ*, to be that *Sunne of Righteousnesse*, foretold unto us in the fourth of *Malachy*. *Secondly*, his *Disciples* to be those *Starres* spoken of in the twelfth of *Daniel*. And *thirdly*, those people that walk in darknesse, and that dwell in the Land of the shadow of death, to be that *Medium illuminatum*, looking for the light to shine upon them.

For the *First*, as in the first of *Genesis*, the *Light* was created before the *Sunne*: so was *Christ* knowne in the dayes of *Old*, before the *Sunne of Righteousnesse* was risen, before He appeared in our *Horoscope*, before He bowed the *Heavens* and came downe to cloath himselfe in the flesh of Man; 1 Part.
The light of
Christ leene
from the be-
ginning.
Psal. 139.

B

Hu

The Meteors.

His light was then like the Birth of the Morning.

Ier 71. 14.

The Prophets, they beheld this Light, *As a Virgin should conceive and beare a Child which should be Emanuel*, God with us: The Gentiles, they beheld this Light, *witnesse Zoroastes, Mercurius Trismegistus*, the Sybils, the Oracles of their owne gods, and to make their ignorance inexcusable, they had the Prophets of truth amongst them; *Iob knew that his Redeemer lived*, and Balaam could prophesie unto Balaak *that there should come a Starre of Iacob*, and rise a Scepter out of Israel: The Patriarks they beheld this Light, *Abraham, he saw this day, and reioyced and was glad*, and that *Grandfire* of all mankind, was no sooner diuested from his Robe of Innocencie, But this Day-spring from on high did visit him; With the *seede of the Woman*, shall breake the Serpents head. And thus the Light shined in the darkness.

Iob 19. 25.
Num. 24. 17.

Iohn 8. 56.

Luc. 1. 78.
Gen. 3. 15.
Ioh. 1. 5.

Bulling Decad. 1.
Scr. 1.

For, as the Israelites for their Convoy had a *Cloud* by Day, and a *Pillar* by Night: so till the time of the comming of Christ, there was no Day without a *Cloud*, no Night so dark, but had some light in it. God being known from the worlds first being, by *Visions*, and *Oracles*, *Revelations*, and *Dreames*, *Tradition of doctrine*, from hand to hand, untill the dayes of his servant *Moses*, who was in the seventh generation from *Adam*, and yet the Pen-man of the worlds Historie, for neere 2500. yeeres.

2 Pet. 1. 21.
Mat. 11. 13.
Ezech. 4. 1.
Revel. 1. 1.

ex Virg.
Iob 36. 32.
Galat. 4. 4.
The light manifested in
Christ's incarnation.
Psal. 19. 5.
2 Cor. 3. 14. 15.
Heb. 10. 10.
Heb. 7. 12.
Heb. 10. 1.

So that *Adam* and the *Patriarks*, the *Gentiles* and the *Prophets*, they had all a glimmering of this light; they all *foretold* the comming of Christ, as they were moved by the *Holy Ghost*; they all prophesied unto *Iohn* who was the *Precursor*, that *morning starre* that was sent to be a witnesse of the Light.

And thus (as *Hierusalem* upon a *Brickbat*; or the *Acts* of the *Romans* on the *Shield of Aeneas*) I have briefly set out unto you how God hid the Light in his Pist, until hee commanded it to breake forth, until the fulnesse of time was come.

Then came the *Bridegrooms* out of his chamber, reioycing as a Gyant to runne his course. The *Law* that was the vaile of the *Gospel*, was taken away by the comming of Christ; The *Sacrifice* offered yeere by yeere, was abolished in His offering once for all; The *glory of the Priesthood* was translated; All the shadows

Shadows of good things to come; they all vanish at his Lustre; I am come (saith our Saviour of himselfe) I am come a Light into the World, that no Believer should abide in darkness. 1oh. 12. 46:

Such is the glory of the Deity, brighter then the Lights of heaven; His eyes ten thousand times clearer then the Sun, and clothed with unspeakeable Majestie; That the earth doth quake before him, the heavens tremble, the Moons be darkned, and the stars withdraw their light. Then how shall sinfull man behold him, whose foundation is but dust? The glory of this light. Eccles. 1. 10.

When Christ was transfigured upon the Mount, his Visage there as glorious as the Sunne, and his cloathing as white as the Light, his Disciples were afraid, and fell to the earth: When he appeared in the way to Damascus, Saul was stricken blind with his Brightnesse. And when Saint Iohn saw him in the Ile of Patmos, in the likenesse of the Sonne of man, with a garment downe to his feet, his eyes being as a flaming fire, his feet as moulten brasse, and his face shining as the Sun in his strength, he fell downe at his feet for dead; In his presence shall the people tremble, and the countenance of all waxe blacke: so that wee may say with those men of Bethsarnish, whom God had smitten for looking in the Arke) who is able to stand before the Lord? Mat. 17. 1. Acts 9. 8. Revel 1. 9. 1. 10. 1. 6. 2 Sam 6 19.

If those that have knowledge live two lives, whereas others live but one, then doubtlesse every man is halfe dead (like him that fell amongst the theeves:) our understanding is unfinewed, and the powers of our senses are out of joynt: so dimd, whilst we looke through the cloud of Nature, that wee see no better then he in the Gospell, that could not discern a man from a tree. Luc. 10. v. 30. Mar. 2. 2.

But God who is rich in mercy towards us; frameth his Greatnesse to our capacity, shewing his Goodnesse in speaking to our senses, and that Man may know him in some measure, He will be knowne unto us as man, by his parts, as eyes, eares, and the like; his affections, as Anger, Love, and Sorrow; his Title, as King, Lord, and Father, whereas He is infinite, incomprehensible, that filleth full the heaven and the earth; Totum quod videt, totum quod non videt: And Christ to insinuate himselfe into us, to leave the deeper impression

Mat. 13.
Ioh 10. 11.
Mat. 9. 12.
Ioh. 15. 1.
Ioh. 10. 7.
Ioh. 14. 6.
Rom. 1. 20.

This Glory re-
sembled by
Light.
Ver. 25, 27.

2 Ioh 1. 1. &c.

De Civit. Dei
l. 10. c. 1.

impression in our hearts, so often openeth himselfe in Parables, that, were they as strangers unto you, I could leade you into acquaintance with them, throughout the whole course of his Doctrine. Sometimes stiling himselfe a *Sower*, sometimes a *Shepherd*, sometimes a *Physician*, sometimes a *Vine*, sometimes a *Doore*, sometimes the *Way*, the *truth*, and the *Life*: *Notisioribus ignota discuntur, Spiritualia per similitudines*; as Gods eternall power and Godhead are seene and understood by his workes.

David in the 68. Psalme, being there to make a description how God was praised in his Sanctuarie; the fuller to set it forth to the Life (as the troope that leads before some Prince, awakens an earnest expectation) doth marshall out the array thereof, with the *Singers* going before, with the *Minstrels* following after, with the *Damofels* in the midst, playing with Timbrels, with little *Benjamin* their Ruler, with the *Princes of Iuda* their Councell, the *Princes of Zabulon* and the *Princes of Nepthalie*. And Saint *Iohn* in his first Epistle, intending to comprize a brieft abridgement of the whole scope and Doctrine of the Gospell, to *extract* and *sublimate the Quintessence thereof*, rankes out a faire companie to walke before, and to rouse up *dull attention* (like the Chaine that was tyed to the tongue of *Mercurie*, and fastned to the eares of the people) with, *that which was from the beginning*, which we have heard, which we have seene, and our hands have handled of the word of Life. And againe, *the Life was manifest*, and we have seene it, and shew it unto you: And againe, *that which we have seene and heard*, that we write and declare unto you; untill at length he openeth this rich *Cabinet*, and shewes us this illustrious Gemme; *That God is Light, and in him is no darkness*: And thus (as *Salomon* in his Temple) He presents you with a faire and beautifull entrie, as a preparative to your devotion, to stirre up a zealous admiration, and to wonder at the inward glory, *That God is Light, and in Him is no darkness*.

Plato and the heathen Philosophers (that were directed by the eye of nature) *viderunt illi susque literis copiosissime mandaverunt, hinc illos unde & nos fieri beatos, obiecto quidam lumine intelligibili, quod Deus est illis* (as saith Saint *Augustine*:) Hence

the

the Prophets were named Seers ; and *mens humana patibilis dicitur* (as *Zab.* in his tract *de mente agente*) because our Light is from above, and commeth down from the Father of Lights : Believe therefore in the Light, that ye may be children of the Light. 1am. 1. 17.
1oh. 12. 35.

As Light was the first borne of all things visible : so was it not without a mystery, that for the distinction of the six first dayes, God closed them up with this phrase of speech, *The Evening and the Morning were the first day ; and the Evening and the Morning were the second day ;* and so on in the rest of the dayes : whereas Nature gives the birthright to the morning. But he foreseeing in his infinite prescience, that wretched man within few houres should cast himselfe headlong into darkenesse, doth intimate unto us thereby, that first should be the Night of mans misery, and then should follow the Day of our redemption by sending of his sonne Christ Iesus, God of God, Light of Light, very God of very God : And *This light was that true light which lighteth every man that comes into the world.* Christ the Light.
Ioh. 1. 19.

Of all the Metaphors the world affords, none so fit an Embleme of Christ, as Light, which is the joy of the eyes, and the true comforter of the heart, although continuance and assiduity makes us behold it with lesse admiration. P. 10. 15. 30.

Amongst those foure good Mothers that doe nurse and cherish up foure bad daughters ; as *Vertue, Envy, Peace, Idleness* ; and *Truth, Hatred, Familiarity* brings forth *Contempt*. And hence it is (as one well observes) that those things which we most feare and reverence, are most removed from our sight : *Perseverantia consuetudinis amittit admirationem.* the daily use of this glorious creature doth make it the lesse to be admired. When King and Kesar, old and yong, high and low, rich and poore, all desire it alike. Van. of the eye cap. 4.
The excellency of the Light

Light, it displaieth it selfe to all creatures, and it is transfused in an instant. It pierceth every transparent body, and is not defiled with any uncleannesse : It is the conduit of all heavenly vertues, and is the quickner of all that is : It actuateth all colours : It is the mother of all beauties : It giveth life to all the ornaments, to all the delights that the world

Eccles 11. 7.

affords us. *The Light is sweet, and a pleasant thing it is for the eyes to looke upon the Sunne* : And, *si dulce est lumen hoc mundi, quanto erit dulcius lumen gloria. Si delectabile est videre solem creatum, quanto erit delectabilius solem videre increatum, creatique solis Creatorem.* I am the light of the world (saith our Saviour) *Iob 8 12.* And therefore it was (as some observe) that Christ was borne when the dayes were at shorrest, *ut diminuto noctis curriculo, defectionem sentiant opera tenebrarum.*

From this comfortable nature of the light, upon any occasion of *ioy* and *deliverance* (to shew how *beautifull* are the *feet of them that bring glad tidings of salvation*) wee decke it forth with her *glory*, naming the *time pro qualitate rei.*

The *Lepers* (in the second of Kings, *cap. 8. ver. 9.*) in the *Night* that they found the *Assyrians* were fled, wee doe not well (say they one to another) we doe not well to hold our peace, this *Day* is a *Day* to bring glad tidings : And that welcome Angell in the Gospell when he came to the Shepherds in the *Night* of the Nativity, This *Day* (saith hee) in the City of David is borne a Saviour which is Christ the Lord. Then did the *Night shine as the Day*, because the Sunne of Righteousnesse was risen ; as *there was darkness at the houre of his death*, for then the Sunne did set at the noone-tide.

1. *Luc. 2. 11.*

Psal. 139. 13.

Amos 8. 9.

Light but a shadow to Christ.

Psal. 104. 3.

And yet Christ here (as *Atos* else where) hath a vaile put over his face, to whom the *Light is but as a garment*, or as a *curtaine* drawne over his glory, to bee a shadow of his essence and being. If the Light bee Darknesse, how great is that Darknesse ? But when Light and Lustre, and Brightnesse, and Glory, and Majesty shall be but shadowes ; how great is the Brightnesse, and the Lustre, and the Light of the glory of that Majesty which dwelleth in the light that none can attaine unto.

1 Tim 6. 16.

It is reported concerning *Noah*, that whilst the window of the Arke was shut, he made use of some *resplendent stone*, by whose raies the objects of the sight presented themselves to the organ of the eye. However the conjecture be but curious, yet true it is that Christ is that *Stone*, which albeit the builders refused, is now become the head-stone of the corner ; at whose approach the light of the Moone became un-

Mat. 21. 42.

Ies 30. 26.

to us as the light of the Sunne; salvation became the wals of our Church, and her gates the praise of God; the Lord our everlasting light, and the Sunne that shall never set, *Lux Dei illustris illuminans omnia, alia lucet tanquam mica.*

Ies 60. 18. &c.

And thus farre of that *Lux innata*, that true *Light*, that *Light of life*, that *Light of the world*, in whom is no darknesse.

Ioh 1. 9. & 8.

11. & 9. 5. &

1 Ioh 1. 5.

2 Part.

I am now come to my second chapter, and to speake of that *Lumen*, that *Lux infusa*, whereby wee are enlightned from above (as the *Starres* doe borrow their *light* from the *Sunne*.)

The Light de-

rived from

Christ to his

Ministers.

Part 2. 16. c. 7.

Zanchius in his worke *De operibus Dei*, upon those words, Gen. 1. *Sint luminaria in expanse caelorum*, observes that *luminare differt à luce, sicut candelà à luce quam habet*; and puts the nature of the *Starres* and the *Light*, at as farre distance one from the other, as the instrument that holds the light differs from the light that it sustaineth. And as God is the light that dwelleth in you, so you my brethren of the Clergy, you are *Luminaria*, the Instruments of light to shine in the midst of a crooked generation. Thus he which is the light of the world, Iohn 8. 12. hath appointed you to bee the light of the world, Mat. 5. 14. and he which is the bright morning Starre, Revel. 22. 16. hath given you the morning starre, as he hath received from the Father, Revel. 2. 28. to bee as that starre that appeared in the East, and that led to the place where the child lay. Christ beholding from the height of his Sanctuary, the condition of his Church here on earth, how that after the dayes of his flesh, they should be as *sheeps having no Shepherd*, he hath given some *Apostles*, some *Prophets*, some *Evangelists*, and some to be *Shepherds* and *Teachers*, to the gathering together of the Saints, to the worke of the Ministration, and to the building up of his body. And as the *Israelites* when they came to *Elim*, found there *twelve Fountains*, and *seventy Palme trees*: so the *Apostles* as *twelve Fountains*, have flowed over all the face of the earth; and the *seventy Disciples* as *seventy Palmetrees*, have flourished, and spread over all the world, raising up new seed in the Church, by Communion from Christ, Imposition of hands, and Succession Apostolicall throughout all ages.

Phil. 2. 15.

Mat 2. 9.

Mat. 9. 16.

Eph. 4. 11. 12.

Num. 23. 9.

Luc. 10. 1.

Acts 6. 6.

2 Tim. 1. 6.

You,

1 Cor. 4. 1.
1 Cor. 5. 9.
Luc 12. 42.
1 Pet. 2. 9.
1 Tim 2. 7.
Gal. 4. 17.

You, my Brethren, are branch from these; you are the *Disposers* of the secrets of God; you are his *Labourers*, and his *Builders*; you are his wife and faithfull *Stewards*, whom the Lord hath made Rulers over his household; Yea, you are his honourable *Priesthood*; yea, his *Embassadors*, yea, his *Angels*. You, even you are the Light of the world; *Et sic dicebat Christus Iesus, vos estis lux mundi, cum ipse solus esset vera lux*, as *Biz*: in his notes upon the 2 Cor. 3. 18.

Arist. Eth. l. 1.
Lights distinguished,
Meteors divided.

Aristotle tells us in his *Ethicks*, that *Binum* is *Verum*, and *Apparent*: and there are certaine *Apparitions*, which for the *semblance* that they have with the *Light*, doe seeme to be of the same nature. These being proper to the *Aire*, some there are in the *higher region* as are *Comets*, and *Capra Saltantis*; others in the *middle*, as *Tenues* and *Fulgur*; and there are walking in the *lower region*, *Ignis Fatuus*, and *Ignis Lambens*; *Opposita iuxta se posita magis elucescunt*, and therefore *Ile* begin with these, that those other in their order may appeare the clearer.

Comets.

Obad. verse 4.
K. of descen. of
the right of
Kings.
Exod. 32. 21.
1 Sam. 15. 30.
1. 35.
Baruc 1. 11.

First of the *Comets*. that prodigious Light, shewing commotions, and the death of Kings: such is the nature of the *Luciferane Iupiter*. stiled the servant of the servants of God, when he meanes to *exalt himselfe as an Eagle*, and to *tourne amongst the stars* nipping the Christian Princes in the crownes, giving Cheque mate to the greatest Monarchs, & spilling their blood like water on the ground. Whereas, *Aaron* submitted to *Moses*, *Let not the wrath of my Lord waxe fierce*, *Samuel* honoured *Saul* a Reprobate, mourning for him at his funerall Exequies. And the *Captive Iewes* in *Babylon*, sent to the Brethren at *Hiernsalem*, to pray for the life of *Nabuchodonosor*, and for the welfare of *Baltasar* his sonne; how then can that Church, that Body, choose but be full of mortall diseases, when the Head is so full of peccant humours.

Deut. 21. 12.

It was enacted by the Law of *Moses*, that a man that would marry a Captive woman, should shave her head, and pare his nailes, and put away her old rayment from her. We will apply it to the Church of *Rome*. Let her put away her superfluities, let her lay aside her old corruptions; Let her leave off her superstitious Reliques, and *we two will be one flesh*; she shall be unto us an *Israelite*: And that great Monarch of great

great Babylon, *Luminare mains* (as he stiles himselfe) that *Stella Crinita*, that *Blazing starre*, whose haire is growne like Dan:4.33. the Eagles feathers, and his nailes like the clawes of Harpyes; let him lift up his eyes to heaven, so that his understanding be restored, and wee will joyne our selves unto him, to bring him to his former Beauty.

Capra saltantes are another kind of Meteor, strugling in the *Capra saltant* bowels of our own Church, like *Jacob* and *Esau* in the womb *tes.* of *Rebecca*, or the *Hussins* and the *Thaboris* amongst the *Behemians*, onely differing *per magis & minus*: Men that for science, and for Conscience, might worthily shine as the stars in the firmament. But that (as it is generally observed) *Stellarum nulla per se movetur suum dividendo orbem.*

Oh, it might make us to mourne and bleed, to see how Indg.5.1 5. for the divisions of *Levi*, there are arisen great thoughts of heart. To see our selves to be parted into companies, like unto the Sheep and Goats of *Laban*, some browne, and some bespeckled: to see how (like that Monster in *Plinie*, that *Amphisbena*, that hath two heads) we strive one with another for Sovereignty, whilst our enemies stand by and behold it with, Gen 30.32. *There, there, so would we have it*; Oh, let it not be told in *Gath*, Phil.3.25. 2 Sam. 1.10. let it not be published in *Aikalou*, lest the *Philistines* doe rejoyce, and the uncircumcised have cause to triumph.

Ecclesia est illud corpus Christi quod charius habuit, quam quod tradidit mori; let us not lacerate, and teare it to peeces, with our unprofitable litigations; let us not be of a *viperous generation*, to eat our way through our mothers bowels; let us not rend Christs seamelesse Garment, which must be *Unica*, or not *Tunica*, let us put up our angry pens, and as *Curtius* reports Q Curt. of those people that were ever in armes one with the other, yet when *Alexander* came upon them, *quos alias bellare inter se solitos, tunc periculi societas iunxerat*: so let us bend our swords and our speares against the brest of the common enemy.

He, even he whose name is wonderful, the giver of counsel, Ief.9.5. the mighty God, the everlasting Father, the Prince of peace, would not have us awaken his Beloved, whilst he doth rest his bedewed locks upon the lap of the sleeping Church: Remember Can.2.8. & 5.2

Gen. 13. 8.
Eph 4. 3.

Luc. 2. 14.

Ioh. 14. 27.

Phil. 3. 16.

1 Pet. 2. 15.
& 5. 3
Mat. 25. 41.

Tonitru &
Fulgur.
Mar. 3. 17.

Mar. 5. 13.

Psal. 35. 3.

Idor.

Ovid Met. 4. 2.

Gal. 5. 17.

what *Abraham* said to *Lot*, and remember that we are Brethren, and therefore bound in the bond of *peace*, for the keeping of the spirit of *Unitie*.

It was the Duty of our Saviours *Bird-Song*, *peace on earth, good will towards men*; It was his *Legacy* to his *Disciples*, *My peace I give you, my peace I leave you*: And it is the daily prayer of his *Spouse*, *da pacem*, give peace in our time O Lord: *Contention* (be the *Garden* never so faire, be the *Intention* never so sincere) twill make the world to be misdoubtfull, and to feare a *Snake* under every *Leaf*: Then let there be no dissention amongst us, and let us *proceede by one Rule*, that we may be of one accord, lest when that *Great Shepherd* of our soules shall come to separate the *Goats* from the *Sheepe*, he brand us with an *ite maledicti*, *Depart ye cursed into everlasting fire*.

I am next to speake of the *Body* of that *Image*, whose *Head* is *ambition*, whose *armes*, *dissention*, I am now in the *middle region*, where I meet with *Tonitru*, and *Fulgur*, *Boanerges*, sons of *thunder*; who though they be of a lower *Region*, yet are they of a hotter constitution; well may they be the *salt of the earth*, but of such a *Peetrish* and fierce nature, that touch them with the least sparke of *admonition*, and they le be ready to flash in your faces: These men inflamed per *Antiperistasis*, by seeing *Isaiah* frozen on his dregges, may say as *David* in another kinde, *That* to keep silence, it was paine and griefe, *That* their very heart waxt hot within them, *That* while they were thus musing, the fire kindled, untill (like so many *Canons* overcharged, or as *Lightning* choakt up in a cloud of *Thunder*, they give a terrible cracke about our eares) untill at length, they speake with their tongues, recoyling against order and Discipline.

feriuntque summas

Fulmina montes, They would have a spotlesse congregation, looking for a *Masne*, *sine macula*, seeking a *Church* without a *Blamish*, and thus forgetting themselves to be sinners, they doe with *Calisto* in the *Metamorphosis*,

Sape feris latuit visis oblita quid esset,

Vrsaque conspectos in montibus horruit urfos.

Where is the *Flesh* lusteth against the *Spirit*, and the *Spirit* against

The Meteors.

11

against the *Fleſh*, ſo that we cannot doe what we would; we can but endeavour to that which is before, wee can no more here but preſſe towards the marke; *perſequeuntur in hac vita ſequimur, aſſequimur in ſutura.* Phil. 3. 13, 14.

Being thus puſt up with an undiſcreet zeale, their *Pulvis* like the *Tribunall* of *Caiſar*, it doth become *ſcopulus reorum*, a Rocke, a Shipwracke to a tender conſcience; affording nothing but the curſings of *Mount Ebal*, nothing but the *thundrings* and *lightnings* of *Sinai*. Tacit. Deut. 32. 13. Exod. 19. 18.

It is obſerved in the motion of the Sphæres, if they ſhould not be ſtayd and ſlackned by the contrary courſe of the *primummobile*, that they would ſet the whole on fire. And it is true in the nature of *zeale*, not being moderated with *diſcretion*, it ſooner ſets all in a combuſtion, *Fervor diſcretionem erogat*, Bern. & *diſcretio Fervorem dirigit*.

God that made all things with the breath of his mouth, and accompliſhed his ſixe dayes worke in the *temperate* ſeaſon of the *Equinoſtiall*, appeared to *Adam* in the coole of the day: He that made his Angels ſpirits, and his Miniſters a flaming fire; when he made the Light and the Stars, tempered the Light with moiſture, and made the Stars of a watry ſubſtance. And though he be a God of vengeance, yet when the rebellious Prophet *Ionab* had ſo much the *over-ſtowing* of the *Gall*, as to be angry with his dreadfull power, he reprehends him with as much indulgence, as if the tendreſt father in the world were to deale with his deareſt ſonne; and ſhall we *bruſe the broken reeds*, ſhall we *quench the ſmoking flaxe*? Oh let the righteous correct me friendly, but let not their precious balmes breake mine head; let us handle the wounds of our Brethren with *gentleneſſe*, and the Bowels of compaſſion: let us bring *pity* in our eyes and hearts, when we chance to ſee their falſ and infirmities: and let us remember the rule of Saint Paul, Gal. 6. 1 Brethren, if any man be prevented in ſinne, ye then which are ſpiritually, reſtore ſuch a one in the ſpirit of meekeneſſe, conſidering thy ſelfe, leſt thou alſo be tempted. Zanch. de operi creat. pars 2. l. 1. c. 2. Pſal. 104. 4. Zanch ubi ſupra. Ionah 4. 1. &c.

Now for the *Snuffes* of the former *Light*, ſending forth *Ignis Fatuus*. an unfavory ſmell out of the lowermoſt *Socket* of the *Ayre*; Firſt to ſpeake of *Ignis Fatuus*, or the *Lay-Elder*; here like unto C 2

unto some *simple Swaine* at a portentous and prodigious *Meteor*, seldome seene in the world of his *Hemisphere*, so I cannot but stand at a gaze, to see the *Starrs* to drop from the firmament, to see the *lights* to be turned into darknesse, to see the *Preests* to be cloathed with shame, so many and so well nurtured, that have suckt milke with us from the same breasts, to be mis-led into that discipline, by the which an *Artificer* may be made an *Elder*, and of a *Tradsmen* become a *Churchman*: We may lament them with the wife of *Phinees*, when the *Arke* was taken by the *Philistims*, and shee named her child *Ichabod*, *The glory of Israel is taken from them*.

1 Sam 4.11.

This *Ignis Fatuus*, this *Lay Brother*, by their Imposition of hands, shall have the misleading of a *Band* of soules (as the *Deuill* the lunaticke in the Gospell) sometimes through fire, sometimes through water; and yet (as *Aventine* once of some such) *Si praelati isti plebei essent, nemo facile ipsis haram committeret, in isto vero statu, & ara, et anima hominum ipsorum fidei creduntur*.

Mar. 17. 15.

Avent. de reb.
Tur. par. 3.

Levit. 12. 22.

Berg. Hist. &
Fals. Temp.

It was commanded by the *Law Leviticall*, that no blinde creature should be offred to God; how then shall the blinde lead the blind, unlesse it be in *precipitium*? Like unto that *Cretensian* Jew in the yeere of our Lord 450, who saying hee was *Moses* sent from heaven to conduct his brethren through the Sea into Iury (as before hee had done out of *Aegypt*) caused them to commit themselves unto the waves, where they were all drowned like *Pharaoh* and his host.

Yet these will torment a Text of Scripture, manage a long and monstrous discourse (conceived and borne in the same instant) wrest and pervert the word of God, and instead of the naturall milke thereof, sucke out the blood of mis-interpretation, as farre distant from the true meaning, as was that ridiculous *Asser* in *Smyrna*, pronouncing *O Caelum* with his mouth, and with his finger pointing to the ground. The *Coppersmith* will be bold to controule *Paul*, *Demetrius* the *Silversmith* will oppose the whole Church, and the *Cobler* find fault with the thigh of the picture.

2 Tim. 4. 14.
Act. 19. 24.

Mat.

*Frangere leves calamos, & scinde Thalia libellos,
Si dare futuri calceni ista potest.*

There

The Meteors.

13

There is a Rout of their followers, a generation described by Solomon, that are pure in their owne eyes, and yet they are not washed from their finnes : Let me shew you the *poor* trait of them, as they are drawne out to the life by another, and so printed to the view of the world.

The condition
of the Faction.
Pro. 30, 12.

They are (saith mine Author) the *(summe of the Commons)*, Doctor Wake-
the rags and rags of the people, base mechanicks, men of little know- man, Ser. True
ledge, lesse honesty, and no discretion at all : In their attempts professor.
pragmaticall, in their humour phantastickall, in their profession Pha-
risaickall, in their booke: hypocriticall, in their opinions Anabaptisti-
call, in their Doctrine schismaticall, in their words Angelicall, in
their deeds Diabolicall. But what should I tell you *de assai*
umbra, or hold you in discourse of this Brainicke Frie ; Ile
only haile *Ignis lambens*, and so weele strike fayle, and come
a shore.

Such is the nature of many men, that having some secret *Ignis Lam-*
and beloved sinne, which is as neere, as deere unto them, as *bens.*
was the sonne of the Bondwoman to Abraham, when hee
praised for his life and prosperity, *Ob that Ismael might live in* Gen. 17 18.
thy sight. They can with Herod heare Iohn Baptist, so that hee
would not touch upon Herodias : These men are likened to
Apes and Monkeys, which breake the glasses that they looke
into, because they shew them their owne deformities : so
that it often fals out with them as the Prophet speakes, *Zach.*
II. 8. Three Shepherds I put out of office in one month, for I
might not away with their doctrine : And yet for all Michab will *Iud. 17.*
have his *Levite*.

Scit Comitem horridulum trisa donare lacerna, Psal. Sat. 5.

Et verum inquit amo, verum mihi dicite de me ;

Qui pose? — How can that be ? when they say
unto the *Seers*, see not, and to them that be cleare of iudgement,
look not out right things for us, but speake (placencia) leasings
untous.

Ier. 30. 10.

As the Devill dealt with Christ when he tooke advantage
of his hunger ; so there want not unto these some that are
left of the old house of *Eli*, that will come and crooch for a peece
of siluer, and to bee put in office amongst the Priests ; these men

Mat. 4. 3.

1 Sam. 2. 36.

Ezech. 13. 10.

*Eden de vns.
hist. lib. 1.*

Ezc. 13. 18. 19.

Ezech. 8. 16.

Psal. 50. 17.

may be compared to *Surgeons*, that though they have not the *beasts of Lions* to put their *Probes* home to the quicke, yet they have the *hands of Ladies* enured to *Complexions* and *Paintings*, and to *dance with untempered mortar* : to the *Polypus* that is so variable, taking the colour from the rocke he cleaves to : to those *Daughters of Hierusalem*, (or to those roguing *Gypsies* of our times) that pollute the people, and kill their *soules for handfuls of Barly, and peeces of bread* : to those *five and twenty men in the Propbet*, that did turne their backs towards the Temple, and worshiped with their faces towards the East, casting the word of God behinde them, and aiming at nothing but their owne rising.

These are the *Donill* in *Samuels mantle*, *Iguis Lambens*, *dissembling Parasites*, *glavering Temporizers*, *Trencher Chaplains*, that will *lingere spiritum*, become all things unto all men, so that they may please some men.

1 Chron. 11.

2 Sam. 2. 5.

Phil. 4. 3.

It is an observation of *Isab*, that though he were a valiant Captaine, yet was he not reckoned amongst *Davidis* Worthies, because hee betrayed *Amasa* with a kisse : much lesse shall the Lord of *David* write those names in the Booke of Life, *that kisse, and bite, and yet cry peace*, like those Prophets in the third of *Micheas*, ver. 5.

Ies 30. ver. 17.

30. 33.

He whose *Lip* is full of indignation, his *Tongue* a consuming fire, and his *Breath* like a river of Brimstone, shall cause his glorious voyce to be heard, and shall declare his stretched out arme against those that have sweet tongues, and make the people erre by their flatteries.

Ier. 23. 31. 32.

Conclusion.

Revel. 1. 20.

And this be spoken of those *Meteors* that do hang betwixt Heaven and Earth : I should now come to the *Angels of the Churches*, those *Starrs* that are in the right hand of him that stood in the midst of the *Golden Canalestickes* ; but then I should overflow my sands.

1 Cor. 3. 9. 10.

11.

Exod. 31. 2.

Like a *Labourer* I have digged the foundation, and I have laid it upon Christ Iesus ; I have removed all the *Rabbis* in the description of these *Apparitions* ; I have (I hope) made a faire way for some other (*Aboliah* or *Bizalel*) for the finishing of the rest of the *Building*.

Now

The Meteors.

15

Now being cut off by the tyranny of Time, He end as I
began out of 2 Macc. *If I have done well, I have done what I* Cap. 13. ver. 38
should, if otherwise, it is the best I could. (and according
to the time allotted unto me.) In the meane
while consider what is said, and the

Lord give you understanding

2 Tim. 2. 7

Amen.

FINIS.

December 16. 1632.

PERlegi hanc concionem cui titulus (A Sermon
preached at a Visitation in *Lincolnesbire*, by
Michael Wigmore, Rector of *Iborseway* in *Lin-*
colnesbire, and sometime Fellow of *Oriell Col-*
ledge in *Oxford*) una cum Epistolâ nuncupatoria
ad honoratissim. Dom. Magni Sigill. Custod. qui
quidem liber continet paginas 15. in quibus nihil
reperio bonis moribus aut sane doctrinae contrari-
um, aut quicquam aliud quo minus cum utilitate
publicâ Imprimatur, modo intra tres menses proxi-
me sequentes typis mandetur.

Gulielmus Haywood, Episco.
Londin. Capell. domest.

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